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missions. The reader goes away almost uninformed as to the remarkable progress made in non-Christian lands during the past hundred years by missionaries of the Roman church. More attention, too, could well be given to the means by which the church has followed the European settler in the Americas, Africa, and Australia, and has affected his life. The author, moreover, seems not to appreciate the change that was wrought in Protestantism when it became missionary.

In spite of these defects, the book is a most admirable one, and it is to be hoped that its publication will serve to stimulate in many colleges and universities the introduction of a course on the history of missions.

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THE LEVELLERS

The Leveller Movement has been interpreted in a doctoral dissertation, to which was awarded the Herbert Baxter Adams prize in European history.¹ The greater part of the material used in its preparation was collected by the writer in the British Museum, and an important contribution is his condensation of the most significant documents, which he has incorporated in the body of the argument. Years have passed in the maturing of the author's conclusions, in the presentation of which he has been remarkably forceful and clear. His skilful use of biographical material has kept this constitutional study from becoming abstruse and dull. Interest is more than sustained; it steadily grows right through to the end. The part played by Lilburne is told with gripping interest. Cromwell comes in for some severe strictures, but not for more than the facts seem to warrant. A noteworthy service to the student of church history is the writer's excellent analysis of Erastianism and Independency.

In the Leveller, the writer discovers a rationalist; an advocate of the compact theory of government, pronouncing laws valid only in so far as they harmonize with reason and nature; the proponent of a written constitution of fundamental laws, framed under the guidance of the people and enforced like other laws through the courts. These laws, moreover, he maintained, should be simplified. As an idealist he believed citizens though untrained in democracy could safely commit

¹ *The Leveller Movement*. By Theodore Calvin Pease. Washington: American Historical Association, 1918. x+406 pages.

themselves to self-government. For the attainment of his ideal, unlike the Cromwellian who fell back upon the arbitrament of the sword, finding in military success the approving intervention of Providence, the Leveller relied on persuasion, intrusting his propaganda to a party organized on a democratic basis. Though partial to a republican type of government, he could and did accept a monarchy. His ideas come from two sources—the long-standing theory of the English constitution as fundamental law, and the polity of Independency with its impulse toward progress, its respect for divine law, and its use of the Covenant. His influence is to be seen in the idea that citizens have ability to do more than merely carry out the political decisions of their superiors, in the radicalism that has remained as an undercurrent in English politics since the American Revolution, and in the limitation of government by paramount law as manifested in the American Constitution. The author does not find the Leveller's influence in the English Parliament of today, where the "idea of a supreme law that commands their obedience is completely absent, since it may violate the English constitution and there is no constitutional remedy for its act." It is at this point that English students of parliamentary institutions may be disposed to disagree. They will find the spirit of the Leveller in the ever-present solicitude of the Cabinet to conform to public opinion, and in the power of the House of Commons at any moment through an adverse vote to force a change of government.

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AN EXPOSITION OF NIETZSCHE

Dr. Salter deserves the cordial congratulation and thanks of everyone interested in the work of Friedrich Nietzsche for the very careful, very informing, and very timely book which he has given us.¹ The results of a long and diligent research are presented in a lucid, attractive style. The scattered fragments of one of the most dispersive writers who ever lived have been brought together with tireless patience, and the most persevering effort has been put forth to construct out of them an ordered whole. Nietzsche has been made to appear as consistent with himself as it was possible for the most friendly exegesis to make him. Whatever is of value in the long series of works, from *The Birth of Tragedy* to *Ecce Homo*, has been sought out, placed in the most favorable light,

¹ *Nietzsche the Thinker*. By William Mackintyre Salter. New York: Henry Holt and Company, 1917. x+539 pages. \$3.50.